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## THE TABERNACLE OF GOD WITH MEN.

It has been well remarked, that "the Bible is a history of Paradise lost, and of Paradise regained." It begins with an account of the first creation, and ends with an account of the second creation. In the first chapters of Genesis we have a detail of the manner in which the globe we inhabit was constituted, and the order in which harmony, beauty and fertility arose out of the chaos in which every thing lay. In the last chapters of Revelation we have a description of the new creation, its splendor and glory, and the power by which it is accomplished. The same voice which in the book of Genesis we hear saying, Let there be light, let there be a firmament, let the waters be gathered together, and be called seas, and let the dry land appear, and it was all so; that same voice we hear in the book of Revelation, saying, Behold, I make all things new; a new heavens, *i. e.* atmospheric heavens or firmament; a new earth or dry land; for the first heaven and earth shall pass away, and there shall be no more sea or gathering together of waters; and as for lights in the firmament, then shall the sun be ashamed and the moon confounded, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, for the new Jerusalem shall have no need of the sun or moon, or light of a candle, for the glory of God shall lighten it, and the Lamb shall be the light thereof. The tabernacle of God shall then be with men.

Let us examine particularly this expression and compare it with the same in other parts of the sacred scriptures, to determine, if possible, its meaning.

The first place in which we have any account of a tabernacle of God with men, is in Exodus xxv. There Moses is commanded to speak unto the children of Israel, that they bring offerings of gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goat's hair, and wood, and oil, and precious stones, and a variety of other things, and let them make me a sanctuary, that I may dwell among them, *according to all that I shall shew thee*, after the pattern of the *tabernacle* shall ye make it.

If we pass on to Exodus xxix., where God gives Moses direction about the continual burnt-offering, viz. that it should be offered at "the door of the tabernacle;" he adds, "there will I meet with thee to speak with thee, and I will also meet with the children of Israel, and I will sanctify the tabernacle by my glory, and I will dwell among the children of Israel, and I will be their God:" If we would know what kind of dwelling in this tabernacle this was, we may pass on to the 40th chapter, and there find, that when Moses, according to the command of God, reared up the tabernacle, God took possession of it; for as soon as he had finished the work, a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. If any one should be so rash as to assert that this cloud contained nothing, and that the bright shining light might be accounted for on principles of natural philosophy, let such an

one hear the voice of the Lord to Moses: "Lo, I come unto thee in a thick cloud, that the people may hear when I speak to thee, and may believe forever." Accordingly, when the cloud arose from the tabernacle, the ark set forward, and Moses said, "Rise up, O Lord, and let thine enemies be scattered;" and when it rested, he said, "Return, O Lord, unto the many thousands of Israel." Moses here addressed the inhabitant of the cloud, and feared not to call him Lord, or Jehovah. Now, can any one deny, that the expression "*tabernacle of God*," and "*God dwelling with them*," under the Old Testament, meant a *personal* and *visible* manifestation and abode? If any further confirmation were wanting of this truth, we might pass on to the dedication of the temple by Solomon. In 1 Kings, viii. 10, we read that "when the priests were come out of the holy place, the cloud filled the house of the Lord, so that the priests could not stand to minister, because of the cloud, (for the glory of the Lord had filled the house of the Lord.) Then spake Solomon, The Lord said he would dwell in the thick darkness. I have surely built thee a house to dwell in, a settled place for thee to abide in forever." But, he adds, having his attention still fixed on the cloud, "will God in very deed dwell with men," as in this cloud we see he doth? behold the heaven of heavens cannot contain thee, how much less this house which I have built. Here then was the Lord *personally* and *visibly* dwelling among the children of Israel.

Now the prophet Ezekiel assures us, that such shall be the case again. In that remarkable vision which he had of a city, and temple, and river, and other things, and which both spiritual and literal interpreters agree is not yet fulfilled, he says—Ezek. xliii. 5-7—"the Spirit took me up and brought me into the inner court, and behold the glory of the Lord filled the house; and I heard him speaking to me out of the house, and he said unto me, Son of man, the place of my throne, and the place of the soles of my feet where I will dwell with the children of Israel forever, and my holy name, shall they no more defile." And the last sentence of this remarkable prophecy concludes with this remarkable declaration, the name of the city, viz. which he saw in the vision, from that day forth, shall be "**The Lord is there.**" Does not the fulfilment of this prophecy occur at the very time when the declaration of John is realized, "I saw the holy city, new Jerusalem, coming down from God out of heaven, adorned as a bride prepared for her husband." Then immediately follows the annunciation: "And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Now the Lord Jesus, by taking up his abode in this city, the new Jerusalem, and making it the "*city of the Great King*," gives occasion to all the earth to say, "The Lord is there."

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*Do the Scriptures hold forth the day of a Saint's death as the season of "blessed hope" to the members of Christ's Church, or THE DAY OF CHRIST'S APPEARING AND KINGDOM?*

It is a very general, but not on that account a less mistaken, practice, to teach the members of the church on earth to look to *the day of death* as that of their great blessedness; to hold forth a departure hence to be with Christ as *the blessed hope* of the Gospel; and this idea is founded, unconsciously, perhaps, in some cases, upon such parts of the written word as these, "Blessed are the dead which die in the Lord from

henceforth ; yea, saith the Spirit, that they may rest from their labours." (Rev. xiv. 13.) "Having a desire to depart and to be with Christ, which is far better." (Phil. i. 23.) Though, we readily admit, that the season of a saint's death is a season of deliverance from the trials and troubles of this present evil world, and of rest from the labours of this state ; though, we acknowledge, that it be a condition "far better" than the present, and especially in cases similar to his, who wrote those words, and who deeply felt what he wrote ; yet we by no means allow that the day of a saint's death is *the scriptural object of hope* to the church of God. We believe the church of God on earth has, in common with the church in heavenly places, but one principal object of hope, and that moreover, we believe to be, "*the glorious appearing* of the great God, *even our Saviour Jesus Christ.*" To decide such a question as this there is one plain method, namely, an appeal to Scripture ; for by this appeal alone it can be settled.

St. Paul thus speaks to the church at Corinth. "Waiting for the *coming* (revelation, margin) of our Lord Jesus Christ." (1 Cor. i. 7.) See also 1 Cor. xv. 42—54, in which the season of the resurrection of the body, which will take place at the coming of the Lord, is that, which the Apostle upholds, as the time of victory to the church. Again to the Philippians he writes, "For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ : who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil. iii. 20. 21.) To the Colossians, "Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. iii. 2-4.) To the Thessalonians, "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." (1 Thess. i. 10.) To Titus he thus writes, "Looking for that blessed hope, and (even) *the glorious appearing* of the great God and our Saviour Jesus Christ." (Tit. ii. 13.) St. John also testifies : "Beloved, now are we the sons of God, and it doth not yet appear what we shall be ; but we know that *when he shall appear*, we shall be like him, for we shall see him as he is." (1 John, iii. 2.) "Be patient, therefore, brethren, unto *the coming of the Lord,*" saith St. James, v. 7.

So speaks the Scripture ; and the reason of all this is clear, for the condition of *perfect* blessedness of the saints will only then begin. But some man will say, Do we not read of the spirits of just men *made perfect* ? Certainly. But do we not also read of the "body, soul, and spirit" of a man, and when unclothed of the body do we cast it off, like the butterfly its skin, to be resumed no more ? Is it folded up in the grave, like a vesture which shall not be resumed ? Can the soul so readily forget its old companion with whom, as a fellow-traveller, it has journeyed through the wilderness ? We are taught better things than these in the word of the living God. Thence we learn that the same body, which is sown in corruption, shall be raised in incorruption, which is sown in dishonour shall be raised in glory, which is sown in weakness shall be raised in power. These are the things we are taught on this subject, and being taught we believe ; and, so believing, how can we entertain the idea, with which I am contending, that the day of a saint's death is the season of blessed hope to which to look forward ?

But is this hope confined to the church on earth ? By no means. The eyes of the

church in heavenly places are turned to the same object, and are looking out for the dawn of the same day.

In the case of *the spirits of the just* it is clearly so. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." (Rev. vi. 9-11.) "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth." (Rev. xi. 18.)

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; *and we shall reign on the earth.*" (Rev. v. 9, 10.)

Whence all this longing, whence these desires among the spirits of the just? They are at rest, you will say, why should they want more? Because they have not received *all* that is promised, and therefore, have need of patience, (compare Rev. vi. 10 with Heb. x. 36,) that they may inherit the promises. Because they possess not all that has been purchased for them, "waiting for the adoption, to wit, the redemption of the body;" and because in that body they are to be made kings and priests unto God; and, in that, are to reign with Christ on the earth. Their bodies are still under the power of the grave, and are holden of it; but they shall not be so continually; and, this shall cease to be the case, when "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. xv. 53.) Then shall the old companions meet again to part no more: then shall the body be re-united to its kindred spirit, as helps meet for each other, and enter upon an endless life: no longer to groan being burdened, but to share in the joys of immortality and "the glorious liberty of the children of God."

We might more particularly call attention to 1 Pet. i. 13., as confirmatory of this view, and from this establish the doctrine, for which we are contending. That *the revelation of Jesus Christ is the scriptural object of hope to all the church, because of the grace that is to be brought unto her at that time.* "Wherefore gird up the loins of your mind, be sober, and *hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.*"

That the revelation of Jesus Christ means *the appearing* of Jesus Christ, after having been for a long season hid from the eyes of men, may readily be gathered from the following amongst other passages, 1 Cor. i. 7, 1 Tim. vi. 14, 2 Tim. iv. 1, 8, Tit. ii. 13. To attach to it any other meaning seems, to us, to oblige us to strain and torture the words. We conclude, therefore, that the revelation of Jesus Christ, to which St. Peter refers, means his being revealed, or made visible, to the eyes of his church. But the apostle adds, that the church is to fix her hope upon this object, because, when Jesus Christ shall be so revealed, there shall be grace brought unto her. The condition of the church *on earth* is such as to require no renouncing of old prejudices on our part, in order to believe that her condition may be materially improved by the

grace, which shall be brought to her in that day. What is her outward state? "Without are fightings." What is her inward? "Within fears." For the grace, then, which shall amend that condition, and which shall be revealed in the day of Christ's appearing, she may well hope to the end.

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## THE SAVIOUR'S PRESENCE ON EARTH.

Continued from page 77.

"And ye shall know that I am IN THE MIDST OF ISRAEL, and that I am the Lord your God, and none else: and my people shall never be ashamed." (Joel ii. 27.) "So shall ye know that I am the Lord your God DWELLING IN ZION, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." (Joel iii. 17.) "And I will make her that halted a remnant, and her that was cast far off a strong nation: and *the Lord shall reign over them IN MOUNT ZION*, from henceforth, even for ever." (Mic. iv. 7.) "Sing, O daughter of Zion: shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: *the king of Israel, even the Lord, is IN THE MIDST OF THEE*: thou shalt not see evil any more." (Zeph. iii. 14, 15.)

In these several passages, the future dwelling of the Saviour with his people is made the subject of special promise, and is evidently peculiar to the age to which that promise refers. It cannot be merely the spiritual presence of Christ with his church or saints which is meant, as that had been secured by previous promise, and is common to the church in all ages. Whereas, the context in each of the instances specified, determines this dwelling to belong, in some new and especial manner, to the time of Israel's restoration: when their enemies shall have been cast out; when Judah shall dwell forever, and Jerusalem from generation to generation; and when nation shall not lift up sword against nation, neither shall they learn war any more.

"Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee." (Zech. ii. 10, 11.) "And they that are afar off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you." (Zech. vi. 15.)

The distinction before shewn to maintain between the Father and the Son, or between the invisible Jehovah and the Divine Person [the Branch] who is to be his vicegerent upon earth, is here yet more remarkably set forth. This Divine Person is represented, not only as coming in his own right, but as being *sent* by another, the Lord of hosts. And He it is, the SENT ONE, who says, *I will dwell in the midst of thee*; that is, of the daughter of Zion, or Jerusalem.

"Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem." (Zech. viii. 3.)

To *return* to a place, implies both a previous presence in that place and an absence from it. Our Lord, in his incarnate nature, has been present in Zion; and of his coming again in the same nature, and of no other, can it properly be said that the coming is a "return." Of his coming to his church it could not be thus said, as in this sense he has never been absent.

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle: and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." (Zech. xiv. 3, 4.)

This passage has already been noticed in connection with the restoration of Israel; and, as proof of the literal and premillennial coming of the Messiah, it may also be said to belong to an ensuing chapter in which this subject will be more especially treated. But, as illustrating the numerous passages which speak of Messiah's *dwelling* on earth, and confirming the position that this dwelling is a personal residence, its importance in this place will not be questioned. The literal advent having been declared, the literal dwelling is not less clearly shewn. In the eighth chapter of the same prophet (v. 21 and 22), it is said—"And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts IN JERUSALEM, and to pray before the Lord." And in the sixteenth verse of the present chapter—"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year [to Jerusalem] to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Now it may simply be asked, by way of commentary on these passages—If the presence of the Lord be not literal, and personal, and local, for what purpose the inhabitants of different cities should call upon one another to *go to seek the Lord in Jerusalem*? Or why the remnant of the nations who had fought against Jerusalem, should go up to the same city from year to year to worship the King, the Lord of hosts? If it were a spiritual presence, and a spiritual worship only intended, they could have no occasion to quit their homes: and if it were not a *permanent* dwelling also intended, this service would not have been required to be performed *from year to year*, to Him who sits enthroned as "King over all the earth."

These are amongst those witnessing and unequivocal prophecies which realize all the consequences described as resulting from spiritualizing literal language. If descriptions so exact as these be allegorized, to what part of the sacred volume shall we look for any thing which is intelligible? And what daring violator of Scriptural truth can we impeach for pleading the same licence?

Mr. Faber, who is not a Millenarian, in the sense advocated in these pages, and who embraces the opinion that in the Millennium there will

be a renewal of the theocracy, and of the visible representation of the Deity in the divine effulgence of the Shechinah, has the following remarks on this passage:—"Doubtless it may be said, that all the passages which announce the reign of Christ upon earth in the glory of the Shechinah are capable of a figurative or spiritual interpretation; and I readily allow, that we cannot be *absolutely certain* as to their meaning, until they shall be finally explained by their accomplishment. Yet still, according to the common use of language, *the probability*, so far as I can judge, inclines to the scheme of literal interpretation. In many instances, a phraseology is employed, almost, as it were, designed to cut off the probability of a figurative scheme. Thus, had it simply been said, that 'Jehovah should go forth and fight against the anti-christian faction,' it would have been wholly uncertain whether the prophet spoke figuratively or literally; but when he adds, that 'His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east,' it is difficult to conceive the object of introducing such special particulars into a merely figurative prediction. These special particulars seem to me to involve the *almost absolute necessity of a literal interpretation*; for, in any other view of the matter, they can only serve the purpose of misleading us."

That the scheme of literal interpretation, however, requires something more than the manifestation of the glory of Jehovah in the restored Shechinah, will appear from many passages which have been commented on: but the reader is especially referred to the remarks on Ezek. xliii. And how, we may ask, does Mr. Faber reconcile his idea of the Shechinah with the expression, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east"? The author's argument appears to go farther than he intended; and, struck by the force of the text, he is betrayed into language which defeats his own hypothesis. "These special particulars," to use his own words, "do indeed seem to involve the almost absolute necessity of a literal interpretation:" and, if literal, standing with the feet, implies the presence not merely of a luminous glory, but of an embodied being.

But a further proof of the Millennial reign of Christ remains: for the support of which, an inspired apostle, and an inspired evangelist, add their testimony to that of preceding prophets; and which has been purposely reserved for this place. This proof is obtained by collating 1 Chron. xvii. 11-14, Psalm lxxxix. 3, 4, 27, 28, 29, and 35, 36, Psalm cxxxii. 11-14, and Isaiah ix. 6, 7, with Luke i. 31-33, and Acts ii. 30. In these several passages, we find a promise made to the Jews, and to David in particular, that of the fruit of his body a seed should be raised up to sit on his throne for ever—"The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne."—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, *upon the throne of David*, and upon his

kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—"And, behold, thou shalt conceive, and bring forth a son, and shalt call his name Jesus. He shall be great; and shall be called the Son of the Highest: and the Lord God shall give unto him *the throne of his father David.*" Or, as the apostle Peter expresses it, that "God had sworn with an oath to David, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his [David's] throne."

In this promise we perceive, First, that a seed should be raised up unto David of the fruit of his body. This seed could not be his immediate successor, as David well knew; for the throne which he should fill was to be "established for ever," "to all generations," and to be "as the sun," and "as the days of heaven." Secondly, that this seed should be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, The Lord our Righteousness, and the Son of the Highest—terms which can meet only in the Messiah. So much, that is, the raising up of such a seed to David, has been fulfilled. But, Thirdly, we are told, and this is future, that the seed so promised to David should sit upon his (David's) throne. It is difficult to account, upon any merely human principle, for the extraordinary fact, that commentators through so many ages of the church, with the exact fulfilment of the two first parts of this prophecy before their eyes, should stop short in unbelief at the third. The usual argument adduced on this subject is, that this portion of the promise was fulfilled in the resurrection and ascension of Christ. Saint Peter does indeed refer to these events as the fulfilment of the prophecy delivered by David in the sixteenth Psalm; and he brings them forward to convince the unbelieving Jews that the promises relating to the kingdom of the Messiah had not failed by his death; but that, being raised from the dead, he was, as foreshewn to David, still living to perform them. And how? Not by immediately sitting on his own or David's throne, but "on the right hand of God UNTIL his foes were made his footstool;" plainly implying, that the period of his sitting on his heavenly throne was to be till the completion of this event and no longer. Hear what he himself says to the beloved apostle—"To him that overcometh will I grant to sit with me in *my throne*, even as I also overcame, and am set down with my Father in *his throne.*" Rev. iii. 21.

But let us see what further is said about this throne.—The Psalmist, in the 132d Psalm, after stating the promise, adds, "For the Lord hath chosen ZION; he hath desired it for his habitation." The angel Gabriel, after reciting the same promise, says, "And he shall reign over *the house of Jacob* for ever." And, in the forecited passage of Isaiah, there is not the most remote allusion to the circumstances of the first advent. These, and all intervening events and ages, are overlooked in the vast scope of prophecy, to dwell at once on the reign of the glorious Prince on the throne of David. This phrase, the throne of David, led to no mistake in the mind of a Jew, who understood it in the same

sense that we should speak of the throne of the Caesars, or of Charlemagne. It is well observed by the writer of an excellent article on this subject in the Christian Herald, "Such a mode of interpretation," namely, that above controverted, "would not only destroy the harmony of the types, but would also tend to involve the whole of the Scriptures in doubt and uncertainty. For 'throne of David' occurs not only in prophetical, but also in historical Scriptures; and if, instead of taking the historical use of the expression, where its meaning is clear and well defined, to guide us in the interpretation of those places in prophecy when it likewise occurs, we choose rather to give it another and a different meaning; do we not then adopt a system of interpretation, which, while its appellation of *spiritual* may lead the unwary into a notion of its superlative excellence, is, in truth, a self-devised system, tending at once to darken Scripture, and to confound and perplex inquirers? If the reader will consult the following places—1 Kings i. 37, 47; Jer. xiii. 13; xvii. 25; xxix. 16—he will see reason to suppose, that when God speaks in prophecy of David's throne, he means his kingdom upon this earth and in the promised land; and that this is the throne, and the place of the throne, promised to Messiah."

There is another passage in which this promise is recorded; and where, although the *throne* of David is not mentioned, the words are equally explicit—"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." (Jer. xxiii. 5.) This king, called also, in the eleventh chapter of Isaiah, "a rod out of the stem of Jesse, and a branch growing out of his roots," is raised unto David in the obvious sense of a successor to his throne; and his appearance in this character is to be in "the days to come," when Judah shall be saved, and Israel shall dwell safely:—in the days to come, when "they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

The mention of a throne naturally suggests the idea of a kingdom over which it is to preside; and of this we must take a brief notice; rather to correct misapprehensions of the term, and to shew its harmony with the reign and the throne which have been described, than from any want of additional evidence of the nature of these. This kingdom we find associated with the throne above mentioned; and the period of erection and the term of duration of both is the same:—"Of the increase of his government and peace there shall be no end, upon *the throne of David*, and upon *his kingdom*, to order it, and to establish it with judgment and with justice from henceforth even for ever."—"And the Lord God shall give unto him *the throne of his father David*: and he shall reign over the house of Jacob for ever; and of his *kingdom* there shall be no end." (Is. ix. 7; Luke i. 32, 33.) When our Lord rode in triumph into Jerusalem, as if to claim his right to the title which

was offered him and to the kingdom which he should one day occupy, he allowed Hosannas to be addressed to him by the multitude as king, and as he who should restore the kingdom of *their father David*. Now the kingdom which the Jews thought Jesus was to establish, was the literal kingdom of David—a delusion, if it had been such, which we cannot imagine for a moment that the Saviour would have suffered them to labour under, at the time when he was receiving honours from them in the very capacity of king over this kingdom: but of the time of its establishment he left them uninformed, as he did those who, on another occasion, questioned him on this subject; the times and the seasons not being for them to know. We thus find this transaction put in obvious connection with the express prophecies of David and Isaiah, the announcement of the angel, and the commentary of Saint Peter. On another occasion, when the disciples, with their usual impatience, were indulging themselves in the expectation that the kingdom of God, that kingdom of which the Messiah as the promised heir to the throne of David, was to be king, should immediately appear, what method did our Saviour adopt? Did he tell them that their notions were visionary, that there was no such kingdom? No. He left them in their belief: giving them to understand, by the parable of the nobleman and his servants, that he must first leave them, to receive the kingdom of which he would take possession at his return: for then it was, as illustrated by the parable, and not before, that he took upon him the exercise of his personal authority as Lord over his servants. And it was this, and not the anarchy and abuse of trust which prevailed in his absence, to which he directed the attention of his disciples, as that which should constitute the kingdom for which they were looking. Again, in Pilate's judgment hall, Jesus admitted that he was rightly called the king of the Jews. But why so, if his kingdom were a spiritual one only over his church and in the hearts of believers universally? Why so, if this title, king of the Jews, had no special reference to a kingship over that people in particular, and which, as he was just about to die, it was manifest could not take place then? But he immediately adds, in illustration both of his right to the title, and of the impotency of the measures of his enemies to frustrate it—"My kingdom is not of this world." There is perhaps no phrase in all Scripture which has been more perverted from its intended meaning than this. It is adduced to prove that Christ has no further personal relation to this earth; that his future kingdom and church can have no existence in it; and is thus triumphantly advanced as subversive of the whole scheme of Millenarians. It is with deep regret that we have to remark upon the want of candour and of skill evinced in thus assuming, for purposes of controversy, a meaning to the phrase, the world, or this world, so different from that which it bears in passages almost too numerous to specify, and which is equally admissible in this:—one only may suffice. When our Saviour tells his disciples, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," what is the inference? So here, when

he says, my kingdom is not of this world, it is as much as to say—it has no affinity with the present state of things; it is not of the fashion, or manner, or constitution, or economy, or of the modes of thinking, or feeling, or action, or expectation of this world. But mark what follows: Having intimated that his kingdom was not of such a world as the present, that it did not comport with the views of the Romans or the Jewish Pharisees, he adds, "but now is my kingdom not from hence"—it is not now; it has no existence yet; it does not even date its beginning from the present time: plainly implying that from some future time it would; and thus annihilating all idea of a spiritual kingdom, which *was* dated "from hence," or rather which had already begun. We shall not, it is hoped, be required to state our conviction of the reality of such spiritual kingdom, so often alluded to in Scripture. It is too obvious to be disputed, and too dear to the Christian to be undervalued. What we consider to be the error of our opponents, consists in not admitting the existence of both a spiritual and a literal kingdom of Christ—spiritual in his absence, and literal at his return; the kingdom which is, and the kingdom which is to come; the one as clearly and undeniably revealed as the other; and which cannot be confounded without doing violence to the language of inspiration, and throwing the testimony of prophets, and apostles, and of our Lord himself, into discord and insanity.

Daniel describes the successive rise and fall of four great kingdoms; the last of which was to give place to a fifth; which, as following in the same order of succession, and without any note of change of site, it is at least inferrible, was meant also to be still upon earth. But the inference assumes the character of a conclusion, if we attend to the particulars of the narrative. After describing the "fourth kingdom upon earth," and the new species of universal empire which should arise out of its subdivision of ten kingdoms, as an eleventh king or horn of the beast, Daniel adds—"But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end: and *the* kingdom and dominion, [this same dominion just now called *his* dominion,] and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. vii. 26, 27.) Here the context requires us to understand, that the dominion which is given to the saints of the Most High, is that same dominion which had been taken from the usurping Antichristian power, or eleventh horn of the fourth beast. It is also not to *begin* in this its new form, till after the subversion of that which constitutes its fifth or Antichristian form (still in existence): it is consequently something different from that spiritual kingdom which had existed up to this time. Again, the kingdom thus founded on the subversion of the dismembered Roman empire, and of the spiritual tyranny of which it is both the site and the support, is not a heavenly kingdom, but an earthly one: it is not *in* the heavens, but *under the whole heaven*. This is the kingdom founded on the ruins of that of Antichrist.

and in the midst of the distress and perplexity of nations, to which our Saviour directed our attention when he said, "When ye see these things come to pass, know ye, that the kingdom of God is nigh at hand."—(Luke xxi. 31.)

We have this view of the kingdom again incidentally confirmed from the mouth of our Saviour himself. Just before his ascension, when speaking to his apostles of "the things pertaining to the kingdom of God," they put this pertinent question to him—"Lord, wilt thou at this time restore again the kingdom to *Israel*?" (Acts i. 3, 6.) Now it is evident, that this kingdom, which formed the subject of their inquiry, was that same kingdom of which they had previously been conversing. It is equally evident, from the tenor of their question, what their belief respecting that kingdom was, namely, that it was that literal restoration of the kingdom to Israel spoken of by all the holy prophets, and which was to be effected by the Messiah himself. Did then our Lord undeceive them in their fond expectation? No. He left them in the unshaken possession of this their faith; which he never would have done had that faith been erroneous; simply, yet gently chiding their curiosity by telling them that it was not for them to know when their hopes should be realized. Nay, the very terms of the Lord's prayer itself teach us to look and to pray for the arrival of a kingdom not yet developed—a kingdom diverse from, and ulterior to, that spiritual kingdom in which the present dispensation consists—a kingdom "to come," in which His will shall "be done on earth as it is done in heaven."

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MILLENIANISM NEITHER INDIFFERENT NOR OPPOSED  
TO CHRISTIAN MISSIONS.

The following extract from "Anderson's Apology for Millenarian Doctrine," is worthy of the consideration of those whose principal objection against the theory, arises from the supposed influence which it produces upon the minds of those who embrace it, viz. to cause them to look with indifference, if not with an evil eye, on those institutions or benevolent operations, which have for their object the conversion of all men to the faith and obedience of the Gospel. Such an effect Millenarians deny to be a natural result of their theory. On the contrary, they maintain that Missionary zeal may be awakened by Millenarian views as effectually as by Anti-Millenarian. An ardent believer of this doctrine, (Rev. Bethune McCarty, son of Rev. Dr. McCarty, of Goshen, N. Y.) has just left the country as a Missionary to China, who declares that his first desires for a foreign field were enkindled by the contemplation of the nearness of Christ's coming to set up his kingdom on the earth. And those who are acquainted with the present state of the Missionary cause in Europe, (particularly the Jewish Mission,) know that many of its warmest advocates are believers in the Personal Reign of Christ on earth. Need we refer to the first three centuries of the Christian era, when Missions were carried on more extensively and successfully than at any subsequent period, and when this doctrine was the "reigning sentiment among the

orthodox," as historians declare? But let us hear the refutation of this charge in the language of the author above mentioned:—

It is frequently charged upon those who receive what the prophets declare upon this subject, that they must, on this account, not only become gloomy misanthropes, but that they must necessarily take delight in whatever of political, or physical, or moral evil, gives countenance to their views, and reflects credit on their wisdom. But does this accusation bring any honour to those who make it? Is it charitable? Is it true? Are men so infatuated as to find a pleasure in calamities in which they must bear a part? Human nature is, indeed, abundantly corrupt, and the waywardness of the heart is strangely paradoxical; but such an infatuation as this is opposed by a standing item of its very corruption—selfishness; which watches over its interests with too intense a solicitude to invite the alternative of disaster or disgrace. A more seemly construction of motive, one more fitting those who draw it, would place this motive on higher ground, and would yield, at least the possibility, that those who raise a warning voice of the wrath to come, may be actuated by the fear of God, and reverence for his word. As justly might it be said, that Noah trembled at a sunny day, and hailed the passing cloud, lest his prediction should fail; that Abraham watched with impatience for the fire which was to consume the devoted city; or that Jeremiah, from the depths of his dungeon, listened with eagerness for the nearing clang of arms, which should announce at once the approach of the Babylonians, and his credit as a prophet.

What then is our duty as Christians? To lie down in apathy and helplessness, and, because God will execute his purpose in his own time and way, to surrender our own efforts as presumptuous and useless? God forbid that we should inculcate such a doctrine: the blessing indeed is his, but the instrumentality is ours. We believe that those who expect the peaceful and progressive conversion of the world, and are looking for the spread of Gospel light till it issues in the full blaze of Millennial glory, and that this is to be done by religious Societies, not only labour under a delusion, but we put it to their serious consideration, whether they are not chargeable with a culpable inattention to the revelation they profess to follow as their guide and authority; and, however unintentionally, with exalting the work of man above the word of God. The Scriptures represent, not the conversion of the world before the coming of Christ, but its growth in apostacy and wickedness, till ripe for the judgments of that time. This truth has been shewn from such repeated testimonies of the inspired writers, that we cannot suppress our astonishment that there should be any who, having investigated it, can yet continue to reject it. Reverting to only one of these testimonies; could our Lord have asked the question, if at his coming he should find faith on the earth, if the earth were to be converted before that time, or even if the Gospel in its purity should be widely received? Success may be expected to attend the means, as they are undertaken in suitable dependence on the revealed will of God.

Prayer itself will be accepted only as it is offered in conformity with the same Divine will. If then, we ask that which cannot be granted without an infraction of the eternal truth and justice of God, or if we seek to do that which cannot be done without inverting the order of his proceedings and falsifying his word, can we expect the blessing <sup>to</sup> invoke, or wonder that our work sometimes returns unto us void?

What then, we ask again, is the duty of Christians and of Christian Societies? Not supineness and inaction; not the indifference to the world's welfare and the souls of men which some would reproach us with; but, with a firmness of purpose, and a steadfastness of perseverance, with an unshaken faith, and a grateful willingness, becoming the heralds of Him, who, of his free and sovereign mercy, has called them from the ranks of the enemy to this high and glorious office, to labour and faint not; and to make ceaseless and importunate application to the throne of grace, that the Holy Spirit may accompany and bless their labours. We pray not indeed, that God would derange his purpose, and accommodate his ways, to our misconceptions of both: we pray not, that he would lay aside his plan to adopt ours. Having no promise that he will convert the nations by our agency, we pray for that which he *has* promised—his speedy coming and kingdom, and the salvation of all the ends of the earth in his own time and mode: we pray for that which he *has* promised—the calling a people out of every nation, and people, and tongue, to swell the glories of his kingdom; and, for this his work yet in progress, he has made us the honoured instruments: we pray that the angel of his presence may go along with the devoted missionary, to succour, encourage, and prosper him: we pray that the strong-holds of Satan may be pulled down; and that his empire, speedily about to fall, may meanwhile be daily weakened and dismembered. We trust that we can pray for all this with the faith and the fervour of those whose sanguine anticipations are measured more by their own benevolent desires, than by the encouragement of God's word; and we enter on the work, with a hope and a zeal, unsaddened by delay, and unbroken by disappointment. Herein we yield not to any. Nay, the advantage is ours. We are neither discomfited by opposition, nor discouraged by failures. We see not the decay of the cause in the triumph of enemies, the treachery of friends, the inadequacy of means, the lukewarmness of the Church, the death of missionaries, and the abandonment of missions. We entertain no misgivings of the acceptance of our service, or the favour of our Master. We are not tempted to ask if the Lord's arm is not shortened, or to count him slack concerning his promise. But through all, through success and through defeat, through good report and evil report, we rest assured, that He who has promised, will prosper his word in that whereunto he has sent it; and that what some count slackness, is nothing less than the fulfilment of his word: nothing less than the gathering, not of nations indeed, but from amongst the nations, of a people to his name; and that if our reports speak but of hundreds, or of tens, or of units, added to the Church, we can join in the song of angels over *one*

sinner that repenteth, and give glory to Him who has admitted us to be fellow workers with himself, in adding to that multitude which no man can number, who are already made heirs of salvation, and which, by similar means, will go on increasing till the number of the elect is accomplished.

Let us not then be traduced or misunderstood. Let it not be supposed that we enter into the cause and the spirit of missions with less ardor or less enthusiasm than our brethren. Let it not for a moment be supposed, that we can contemplate an assembly of Christians, met together for the furtherance of such a cause, with a languid eye or a lukewarm heart. No: If there be any one spectacle in the wide world which, more than another, can gladden the heart, and animate the hopes of the Christian, it is this:—If there be any spectacle which, above all others, can call forth a louder strain from the harps of angels, and a frown of impotent malice from trembling demons, it is this:—If there be any earthly scene which, in an especial manner, can attract the regards, and incline the benignity of Him who died that man might live, it must be this.

And further, we rest assured, that all those splendid and comprehensive promises which declare, that to Jesus every tongue shall confess, and every knee shall bow;—that He shall reign from sea to sea, and from the river to the ends of the earth; that all princes shall fall down before him, and all kings shall serve him;—that his name shall be great among the Gentiles, and that in every place incense shall be offered unto his name, and a pure offering;—that the knowledge of the **LORD** shall cover the earth as the waters cover the sea; and that all the ends of the earth shall see the salvation of our **God**:—all this we rest in full assurance that He who is faithful will perform. But we also believe, from testimonies of the same Scriptures, as clear and as accordant as those above quoted, that, before these great things can come to pass, the present earth, like the antediluvian earth, will be overtaken in careless security and unrepentant obduracy, by desolating but expurgatory judgments; that these judgments will in part precede the second advent of the Messiah, but will be consummated by his own hand; that, at this his advent, he will find the world, not converted, not enjoying its promised age of millennial peace and righteousness; but, speaking of its general condition, without faith, without holiness, without peace, overspread with darkness, superstition, idolatry, anarchy, tumult, and war, under the empire of Satan, and the seat of the papal, the infidel, and the Mohammedan Antichrists.

We believe, according to the same Scriptures, that His coming is delayed only till the prophetic times are run out; till the man of Sin and the Eastern impostor have fulfilled their course; till the measure of iniquity is filled up, and the winepress overflows; and till the number of the elect is complete. Then it is, in the day of vengeance of our **God**; in the day of recompence for the controversy of **Zion**; in the day of trouble and perplexity, of tumult and battle; in the great and terrible day of the **Lord**; in the day when he will shake the heavens and the

earth and all nations ; in the day of his fury on his adversaries, and of his fire on them that dwell carelessly in the Isles ; in the day in which he will plead with all flesh ; in the day when the fowls of the air shall assemble to their feast of human carrion ; in the day when the beast and the false prophet shall be cast into the lake of fire, and their countless hosts shall strew the land for want of hands to bury them ; in a day of darkness and gloominess, of blood, and fire, and pillars of smoke ;— then it is, at that day, that the Lord shall be seen over his people, and the Lord of hosts shall defend them. Then it is, that the Lord my God shall come, and all his saints with him ; that his feet shall stand in that day upon the Mount of Olives ; and that the Lord shall be king over all the earth.

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